CATHOLIC ·ACTION·

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February, 1948

CONSIDERATION FOR HANDICAPPED WORKERS

William P. McCahill

"YOUR HOUR IS COME"
HOLY FATHER PLEADS SPIRITUAL REBIRTH
INTERNATIONAL RELIEF
THE CATHOLIC WOMAN AND PUBLIC RELATIONS
OPTATISSIMA PAX

Month by Month with the N.C.W.C.
Our Common Catholic Interests

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and* CATHOLIC ACTION, *monthly publication,* N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 7,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors three weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the American Broadcasting Company's Network, and the Catholic program in the "Faith in Our Time" series on the Mutual Broadcasting System—and conducts a Catholic Radio Bureau.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

Vol. XXX, No. 2 February, 1948

ON DECEMBER 24, 1947, as on Christmas Eve of the past several years, His Holiness, Pope Pius XII, made a magnificant address over the radio to the peoples throughout the world.

The Holy Father Again Speaks To the World

His plea this year was for a sound spiritual rebirth for the good of the world and as a necessary foundation for any worthwhile peace. The text of this message appears on pages 16-19.

Just prior to Christmas His Holiness issued an Encyclical Letter, *Optatissima Pax*, on "Prescribing Public Prayer for Social and World Peace." His plea for the prayers of the world, especially those of little children, at Christmas time is equally pertinent at this later date. For that reason an excerpted copy of the Encyclical is printed on page 19 for our readers.

It is regretted that the Holy Father's Encyclical of November 20, 1947, *Mediator Dei*, on the Liturgy, is too long to handle in the limited pages of CATHOLIC ACTION. It will, however, be available in pamphlet form from the N.C.W.C. Publications office as soon as the English translation of the 30,000-word document is completed. The pamphlet will include a discussion club outline.

AGAIN it's February—month dedicated by the Bishops of the United States to the interests of the Catholic Press. Again, throughout the nation, activities are focused on publicizing Catholic news. Episcopal letters call attention to the value of the Catholic Press and bespeak the interest of all. Organizations and schools vie with one another in their book, magazine, and newspaper exhibits.

February—Catholic Press Month

His Excellency, The Most Rev. Michael J. Ready, recently appointed Episcopal Chairman of the N.C.W.C. Press Department, has made this observance the occasion of his first official statement as chairman, regarding the Press. His remarks, released through the *N.C.W.C. News Service* and reprinted here on page 9, will be echoed in Catholic papers throughout the country.

In a message to Bishop Ready, Monsignor Giovanni B. Montini, substitute Papal Secretary of State, says:

"The Holy Father, on the occasion of Catholic Press Month, extends paternal encouragement to efforts to increase diffusion among the faithful and create thereby an informed laity interested in all problems affecting the Church, and cordially imparts to publishers and subscribers His Apostolic Blessing."

A telling comparison of the Catholic Family with and without its Catholic newspaper and magazines has been drawn by the President of the Catholic Press Association, Humphrey E. Desmond, in his public Press Month Statement.

In this comparison Mr. Desmond says that the Catholic family without Catholic newspapers and magazines is like a mariner sailing uncharted seas without a compass, while the Catholic family that reads Catholic newspapers and magazines is able to distinguish between truth and falsehood in the endless flow of good and bad propaganda to which everyone is exposed today.

On page 10, CATHOLIC ACTION offers its readers an article on "The Catholic Woman and Public Relations," which will prove interesting and helpful to all sincere workers in the Catholic Press cause though written by Alice Therese Diehl, women's editor of *The Michigan Catholic*, for members of N.C.C.W. affiliated organizations.

In this day, which witnesses such extensive use of the Press in the dissemination of news and in the influencing of public opinion, the intelligent, active support of the Catholic Press by every Catholic is a necessity. Each should assume his share of the responsibility of making the Catholic Press the vital force in the community which is warranted by the Christian message it brings.

CONSIDERATION FOR HANDICAPPED WORKERS

By
WILLIAM P. McCAHILL
PRESIDENT'S COMMITTEE ON NATIONAL
EMPLOY THE PHYSICALLY HANDICAPPED WEEK

AS a by-product of the war there has arisen today in America the dawning consciousness that physical disability is not necessarily an employment handicap. Born of manpower shortages and tried in the crucible of the war years, more than one million physically handicapped men and women proved conclusively that, when properly placed in a job suited to their abilities, they were equally as competent as the so-called able-bodied.

In a period of full employment, the Church is interested in seeing that these hundreds of thousands of "handicapped" workers and other millions like them do not slip back into the economic status from whence they came to help win a war.

The moral implications of the problem are clear. Just as no man or woman should be barred from a chance to make a living because of race, creed or color, neither should any competent worker be refused an opportunity to contribute to his own and the common good as a productive member of society merely because of illness, disease or injury.

The economic implications are just as apparent. Men and women who make their own way, not on any "handout" or dole basis, but doing an equal or better day's work operate in the black of society's ledger. No longer wards of federal, state or local government or existence-level supplicants of private charity, they stand on their own feet, provide for their families and contribute to the upkeep of their community, state and nation through productive labor.

Greatest barrier to success of the thesis that "It's Good Business to Hire the Handicapped," is the normal public apathy and ignorance about any problem that does not directly affect the personal lives of most people. A concerted attack on this apathy and ignorance has been made recently through focusing attention the first week in October on hiring the handicapped.

Working with federal, state and local government agencies and private organizations, the N.C.W.C. and the N.C.C.W. and N.C.C.M. are affiliated with a non-political and non-profit movement in behalf of the handicapped.

President Truman at the White House recently told the representatives of some 130 national organizations that he could think of nothing more important than rehabilitating and putting to work people who had suffered physical handicaps. He was speaking on The President's Committee on National Employ the Physically Handicapped Week and his words went to Catholic, Protestant and Jew, Negro and White, labor and industry, business and the professions, women's and veterans' organizations and farm, civic, welfare and other groups.

Morality and economics march together in the words of Committee Chairman Ross T. McIntire, former Navy Surgeon General, and Labor Department Secretary Lewis B. Schwellenbach, who formed the Committee for the President.

"Failure to employ capable workers or to rehabilitate and train those other impaired people who are employable is as immoral as it is economically unsound," Admiral McIntire stated. "Incontestable evidence exists to prove that the handicapped soon pay the cost of their rehabilitation not only in taxes but in their absence from federal, state and municipal unemployment compensation or welfare rolls."

And Secretary Schwellenbach said that "the public must accept partially disabling impairments as in no way altering the essential dignity of the individual." In an appeal to the public, he said: "America's handicapped millions need the understanding and cooperation of thinking men and women. They must be given new hope and confidence in their own latent ability."

Equally as potent an argument as economics or morality is patriotism! Many unemployed men and women are disabled veterans. Since a Purple Heart frequently is evidence of leadership, courage and ability it seems particularly stupid not to employ those who bear the scars of battle. A recent Veterans Administration news release read: "Disabled veterans, training under Public Law 16 for positions they can fill, have proved more efficient than their able-bodied fellow-trainees, according to the opinions of a number of employers

ranging in size from a small trousers manufacturer in Pennsylvania to a major Eastern railroad."

General Omar Bradley recently put the problem clearly when he said: "A disabled veteran cannot get a job unless an American employer is willing to give him one. I cannot urge too strongly the importance of nation-wide cooperation in this task. The partially paralyzed, the amputees, the deaf and the blind have proved, whenever they have been given a chance, that their skills pay off in dollars and cents profit to the employer who hires them."

House Speaker Joseph W. Martin, Jr., stressed that "in helping disabled workers we have added to our wealth and resources and have saved expenditures amounting to many millions of dollars which, otherwise, might have been spent for relief and unemployment compensation."

Granted that the thesis is morally, economically and patriotically sound. Granted that there is no need to sell it on a "charity" basis, but realizing that many people will be anxious to cooperate out of love for their fellow man and the desire to perform both corporal and spiritual works of mercy, what can be done?

First of all, employers large and small can open their minds and hearts to the true facts and sweep away many of the old half-truths and pieces of misinformation which have established mental barriers in many offices and shops.

Secondly, the public can become better informed on the subject through reading, discussion and participation in club programs.

Lastly, the handicapped must be told of public and private training and job placement facilities available to them.

State Offices of Vocational Rehabilitation have branch offices in most fair-sized cities where handicapped men and women can state their case, have their problems analyzed and frequently start on a course of training if examination shows they are employable.

The 1800 Federal-State Employment Service Offices handle handicapped job applicants, including disabled veterans. Ability is the sole determinant. Men and women are placed in fair competition for available openings based upon their demonstrated or potential ability to capably perform the job.

The VA joins the OVR and the USES in handling the nation's handicapped. Although much better known than either of the other two programs, many disabled veterans have not taken advantage of VA programs for rehabilitation under Public Law 16 or the G.I. Bill.

Last October 30, 800 handicapped workers were placed in jobs by Federal-State Employment Service and additional thousands placed privately. This peacetime record resulted from increased public interest and support of the public and private agencies and organizations working in the field.

To continue this interest throughout the year, the President's Committee was formed and adopted a program of community action including: formation of institutes throughout America, jointly sponsored by management and labor to secure employer acceptance and employe interest; formation and support of community rehabilitation centers; essay contests "to stimulate the thinking of students, parents and teachers;" expositions showing the handicapped at work "to arouse public interest and knowledge" and awarding merit certificates to outstanding employers cooperating in employment of the handicaped.

There is nothing complicated or difficult about the program. Paul A. Strachan, one of the draftsmen of the plan and himself the author of "National Employ the Physically Handicapped Week" as President of the American Federation of the Physically Handicapped, feels that people will act on programs that they can visualize. "Essay contests, expositions, institutes and merit certificates are established parts of community life. They merely have to be hooked on to the problem of the handicapped and the resulting momentum will carry the handicapped into jobs and training."

Admiral McIntire recently released a statement from the Committee's Labor Department offices which bears consideration. He charged that "at a time when hungry Europe and the world are crying for miracles of production from America, we must make a determined effort to utilize the God-given abilities of every American willing and able to work."

And the Secretaries of State, Defense, Treasury, Agriculture, Commerce and Labor joined the Federal Security Administrator, the Veterans Administrator and the President of the Civil Service Commission in a Joint Statement which said in part: "Employment of handicapped veterans and non veterans will add both economic and moral strength to the nation. Therefore every employer —every citizen—is urged to take seriously to heart this nation-wide problem.

"Employers, and the public—industry, business, labor, farmers, farm organizations, state and local government, and civic bodies—should cooperate throughout the year to the end that all our handicapped men and women will have equal opportunity for employment security."

To Catholics, and to all men of good will interested in their fellow men and women as children of God, the comment of Captain Paul A. Redmond, O.P., beloved Marine Pacific Padre, is pertinent: "God must love the handicapped because he spent so much time on earth helping them." Surely this is one certain way to follow in the footsteps of the Master!

INTERNATIONAL RELIEF

Crucial Questions of the Day

ARTICLE VI

"The binding together of broken spirits and the healing of a broken world."

IT is a common custom to compare our post-war era with that after other great wars, with that after the Thirty Years War, or after the First World War. In each of these eras, man faced in horror what he had destroyed. At both of these times, there was terrible blood-letting among the nations, and men wondered how the world could ever be righted again, or how the pattern of daily living could be knit together once more for the men and women and children who had found themselves in the path of war.

But in other wars, and even in World War I, the means of destruction that man had at his disposal were rather definitely limited, and life was re-established with greater rapidity than had been thought possible. Many people have come to the conclusion that it is dangerous in the extreme to compare these times in which we are living with any other period. Never in history has there been so general a mobilization of the world for destruction; never have so many cities been reduced to piles of rubble in so short a time; never have so many men, women and children been made homeless; never have so many millions of innocent people been herded across frontiers in mass deportations that have changed the face of the earth.

A tour of eight countries of Europe during the fall and winter of 1947 has convinced the writer that the catastrophe of our day must be judged on its own strength, and without reference to the problems of any other day. Germany, Austria, France, Italy—all present pictures of desolation that no other age could match. A few brief pictures may give some idea of the unimaginable need and dislocation of Europe in the third winter of what is called "peace."

Not far from Frankfurt, Germany, in the area formerly utilized by General Guderian's Panzer Divisions as proving grounds, there is a Polish town of nearly 12,000 souls. The large barracks house these thousands of souls in almost indescribably crowded conditions. Often five families with children inhabit a single medium-sized room. Polish exiles conduct a fine grammar school for the 700 children of the camp. Other courses in handicrafts and commercial subjects are attended by teen-aged youngsters. Five Polish priests, all of them bearing the terrible marks of their internment in Dachau, care for the spiritual needs of the inhabitants. This Polish settlement in the midst of Germany is Wildflecken, a Displaced Persons' camp composed of those Poles who refused to return to Poland after having been brought into Germany for slave labor.

This one camp is a counterpart of hundreds of other such camps of Poles, Ukrainians, Jews and other nationalities whose total number reaches nearly a million human beings. They are the last million from a group of about twelve million Europeans deported to the greater Reich for slave labor during the years of the war. It was late September when I visited them, and the first cold winds of Winter could be felt across the cleared plain. This was the third Winter of a camp existence for these people. They had chosen not to return to the homeland, and were awaiting with tense eagerness the opening of a door in any other part of the world. But their most immediate fear was the approach of Winter. The terror of the cold and ice was upon them, and they feared for the health of the children. I could only offer them the long-term hope of the opening up of the doors of the United States through the passage of a special bill to aid Displaced Persons.

In Frankfurt itself are some air-raid shelters that are damp and dark but have the merit at least of keeping out the wind and the rain. In these bunkers live old men and women, the most helpless of that hopeless group of human beings known as expellees. The expellees, or *Fluechtlings,* as the Germans call them, are the more than ten million men, women and children of Germanic origin, who, since peace was declared, have been uprooted from their homes and farms and little businesses. From Upper Silesia, from Lower Silesia, from the Sudeten or border regions of Czechoslovakia, from parts of Poland, from Hungary and Yugoslavia, these simple people have been torn from their homes, loaded into cattle cars, or thrust onto the ice-covered roads, and deposited in the body of destroyed Germany. Some of these men and women were guilty of collaborating with the Ger-

man armies, and should be punished for their misdeed. The great majority, and all the children, are suffering now the same misery that aroused the world when Hitler inflicted it on the nations of Europe. Now these ten to thirteen million souls exist, like the aged expellees, with little protection against the cold in the air-raid shelters in Frankfurt. Their food is doled out to them from the pitifully meagre stocks of the already hungry German population. The old sit and wait for death—with hopelessness and terror in their hearts. The children among the expellees, who exist in huts and cellars and settlements all over Germany, are given every help by local authorities, and by such agencies as Caritasverband, or Catholic Charities.

But the terrible suffering of the deportation journeys, the daily lack of the most essential foodstuffs, of adequate protection against the cold, are having their effect. The expellee children are white-faced and unhappy youngsters, who cannot fight the plague of tuberculosis that is attacking the children of Germany and of all devastated sections of Europe. The black misery of those unfortunates who have been deported into a starving country since the end of the war, cannot be adequately described to Americans. Nor has the American press carried any real account of the desolation of their lot.

A representative of War Relief Services-National Catholic Welfare Conference, the official agency of the Bishops of the United States, visited a school in a small town of Poland. Winter was coming on, and the little ones were wrapped in all kinds of cast-off clothing. Then he cast his eyes down to look at the feet of the children under their desks. Out of one hundred children in the various classes only four had shoes to protect their feet against the hard, cold roads, and later against the ice and snow of Winter! The problem of international relief, then, must face not only the pressing needs of those devastated countries that have come through a war, but it must face up to the problem of Displaced Persons, of the expellees who have brought increased chaos and want into the already needy areas of Germany and Austria. Let us examine what types of relief programs are planned for the various types of need.

There are two relief agencies under international auspices that are already operating. The first, the Preparatory Commission of the International Refugee Organization, is doing a commendable work for Displaced Persons. Its aim is to find havens for them and arrange for the permanent resettlement in new parts of the world of these Displaced Persons of many nationalities who ask only for freedom and the right to work out their own lives. The budget of the Preparatory Commission of the International Refugee Organization is severely restricted and prevents it from accomplishing to any degree of fullness, the laudable purposes of the organization.

The second relief plan under international auspices is the International Children's Emergency Fund (ICEF) which already has child-feeding programs for limited numbers of children in some eleven countries. The ICEF will participate in the proceeds of a campaign for voluntary contributions among the American people which will be held during the Spring of 1948 under the title of United Nations Appeal for Children. Many relief experts have questioned both the method of allocating the food by the ICEF and its distribution. In the first place, many nutrition experts point out that the children of Germany are those whose diet is most in need of supplementation. Yet the ICEF does not propose to send aid to hungry German children. If any aid reaches them, it will only be after other priorities have been met, and it is most unlikely that these first needs can ever be met.

Another question regarding the ICEF is that most of the aid will be channeled through governments, though the appeal will be made to individuals. It would be well if the aid were also distributed in some large measure through voluntary agencies. The only sound basis for the distribution of relief is to give it out on the basis of the greatest need. Where other considerations enter, be they political or based on some obscure attitude of revenge, the relief does not serve the purposes of peace, nor does it promote the healing of wounds that true relief-giving should. These are the questions that have been raised regarding the International Children's Emergency Fund. It is doubtless true that they will be raised in even greater strength when the United Nations Appeal for Children gets under way among the people of the United States, most of whom, fortunately, refuse to admit the existence of enemy children, and reject the notion that children should be deprived

1947-1948 Forum Series

THIS year's series of articles on "Crucial Questions of the Day" offered by the N.C.W.C. Forum Committee, has been prepared for general use. It should be especially helpful to organization and educational leaders.

Use the articles:

For your own information
As texts for discussion clubs, forums, round tables, radio talks
As aids for organization and school programs
For informal discussion at home and abroad

Use the questions at the end as guides for reading and discussion.

of aid because of the crimes of their parents.

For the Expellees, the group who together form a frightening cancer on the body of Europe because of their inability to help themselves, no international aid has been forthcoming, nor is any planned. In the Potsdam Agreement, the United States put its seal of approval on the movement of the German-speaking peoples of Eastern Europe to the Germany that their ancestors had left—often as much as 1,000 years before. American statesmen did not forsee that mass expulsions, unexampled in brutality, would follow, or that Poland would expel millions of Germans from the eastern part of Germany given to her for provisional administration. Now that the harm is done, a great number of these helpless Expellees are adding to the problems of the American Zone in Germany. Dire results for the future of Europe will come about unless there is some serious thinking and planning done for the exiles of the peace.

The most comprehensive and hopeful plan for the rehabilitation of devastated and dislocated Europe is the European Recovery Program which Congress is now considering. Present plans call for the expenditure of nearly seven billion dollars for relief and rehabilitation under the ERP for the coming year. The total plan, if passed by Congress, may encompass the spending of close to twenty billion dollars. This may seem a great deal to Americans, from whose taxes these funds will come, but it is a small sum compared with the three hundred billion dollars that our country alone spent for the prosecution of the war.

It is an inescapable conjunction of circumstances that at a time when there is more destruction than ever in history, and unparallelled need for rebuilding the world, the one country with unequalled productive capacity is intact and in full working order. That one country, the United States, cannot escape the consequences of this fact. Nor is it trying to. It has shown the world a magnificent example of the magnanimous pouring out of precious resources and manufactured articles since the last gun was stilled.

Perhaps the most wonderful example of the American spirit is the action of the voluntary agencies for the relief of victims of war in many lands. Catholics in the United States have channeled their gifts of money and food through War Relief Services-National Catholic Welfare Conference into all of the needy countries throughout the world where entry is possible. The precious food, the warm garments, the needed medicines are given out by War Relief Services-N.C.W.C. to the helpless, to the most needy, without reference to political convictions, to race, or to creed. More than 107,000;000 dollars worth of relief has already been shipped abroad by the Catholics of the United States. In love and mercy the gifts from American Catholics go to Pole, to German, to Italian, to Austrian, to Displaced Person, to Expellee, to that starving man whose name is Christ.

Terror and misery fill so many hearts in these days of peace. The crisis of the peace is still with us, for we still have not won, in any form, the peace for which a brutal war was fought. As Catholics, and as Americans, we must see this crisis, and see in relief well administered and well distributed, "the binding together of broken spirits and the healing of a broken world."

Since 1943, over 206,000,000 pounds of life-giving foods, precious medicines and warm garments have been sent to the suffering peoples of the war-devastated world by the Bishops of the United States through their agency, War Relief Services-N.C.W.C. The traditional agencies of charity of the Church have distributed these generous gifts of American Catholics in the assisted countries.

In this third winter of peace, the needs of the innocent victims of war, particularly the millions of little children, are still tragically urgent.

On Laetare Sunday, March 7, 1948, your Bishops will appeal to you once more for funds. Your response to their appeal will decide whether the programs of relief by American Catholics in destroyed lands can continue or not. Our Holy Father has said of the Children of Peace, ". . . so many of them will die so very young."

This program of love and mercy can only be continued if you will be generous on Laetare Sunday.

QUESTIONS FOR DISCUSSION

1. Is it possible to compare the postwar era of today with that following other great wars?
2. What is the condition of people in the Displaced Persons Camps? Who are the expellees and what is their situation today?
3. What are the two international relief agencies operating today? Discuss the question raised here about channeling aid through governments.
4. What is the most hopeful plan for rehabilitating Europe? What have Catholics in the United States done to assist suffering peoples abroad?

CALENDAR OF CATHOLIC MEETINGS AND EVENTS FOR FEBRUARY

6-8—Newman Club Federation (New York Province)—29th annual convention, New York City, N. Y.
8—Catholic Conference on Industrial Problems—regional interracial industrial meeting, Richmond, Va.
24—Enthronement of the Most Rev. Francis P. Keough as Archbishop of Baltimore.
25—Consecration of the Most Rev. Wendelin J. Nold as Coadjutor Bishop of Galveston in Dallas, Tex.

"YOUR HOUR IS COME!"

1948 Catholic Press Month Message
Of The Most Rev. Michael J. Ready,
Episcopal Chairman, N. C. W. C.
Press Department

"Your Hour Is Come!"
"To be with Christ or against
Christ: that is the whole question."

THESE are the words of Pope Pius XII addressed to the world in his eloquent Christmas message. They are a vigorous challenge to action. They are a solemn and compelling call to duty.

How shall we respond to this rallying cry of the Vicar of Christ? With prayer first of all; with fervent, persevering confident prayer. Likewise by taking up "the arms of faith and courage" to which our Holy Father urged us in his significant letter.

February is Catholic Press Month. If we do not make use of the buckler and lance of the Catholic Press in this crisis, we are stupidly ignoring our great and effective arms. Faith and courage should be interpreted as action to advance the cause of Christ as well as to defend it. The Catholic at this historic hour must act with the facts in his mind and inspiration in his soul. He must be awake, alert, informed.

And where are those facts and this inspiration to be found, day in and day out, except in our Catholic Press? Worthy sons and daughters of the Church dare not neglect reading the Catholic Press. They dare not be mere subscribers: they must be readers and doers.

It is providential that in our day we have excellent Catholic newspapers, teeming with information, and inspired by the mind of the Church. We have revues with analysis and opinion, and well edited magazines which cover the wide and varied field of world interest. There are, in fact, nearly four hundred publications of general importance.

Happily the day is long past when a good case had to be filed in behalf of the quality or importance of the Catholic Press. Those who read the Catholic Press today increasingly appreciate its interest and worth. Nearly 14,000,000 subscribers prove that assertion.

Press Month is an occasion for families and individuals to consider a more generous budget in support of the Catholic Press throughout 1948. The Catholic Press is the eyes and ears of the world telling of victories and defeats but always of the issues in which the devoted members of Christ's Mystical Body, the Church, must do their part.

Our Press chiefly through the efficient NC News Service reports the events of the world as they affect the Church and the welfare of all peoples.

There are present grave issues in our country which have a profound religious and moral significance. These questions must be brought to the attention of American citizens by capable reporters and honestly interpreted by skilled editors.

The issues which directly affect the welfare of Catholic citizens just as really influence the general welfare of the whole national community. The positivist philosophy and irreligious attitude of college and university teachers undermine the religious heritage of the Protestant and Jewish students probably more quickly than those who have had the advantage of definite systematic religious instruction. Through bad education, belief in God and all the great truths which flow from such faith are destroyed or undermined to the great detriment of society as well as to the often irreparable injury of the individual.

For this reason the Catholic Press hammers away continuously at the right of parents in the education of their children and of the necessity to regard religious or parochial schools as of paramount necessity in our society. If citizens are to stand with Christ in destroying the awful tyranny of blasphemous totalitarians they should know Christ and His truth and His way.

Americans will get a more accurate understanding of the rights of citizens in education from the Catholic Press than from journals which plead the infallibility of the educational process as conceived by secularists or religious indifferentists.

Americans will get a better understanding of the constitutional question affecting the relations of Church and State from the Catholic Press than from any other religious press issued in our country. That is a statement which defies challenge.

If we must defend our country and our Church against a recurring intolerance which shows itself in election years and among a certain group of political religionists we shall meet the issue squarely and fairly. In that defense we are as confident

(Turn to page 19)

NATIONAL COUNCIL CATHOLIC WOMEN

The Catholic Woman and Public Relations—Catholic Women in the News—Diocesan Conventions,—With Our Nationals

THE CATHOLIC WOMAN AND PUBLIC RELATIONS

ALICE THERESE DIEHL

In recognition of Catholic Press Month we take pleasure in bringing our readers the address (briefed) delivered by Miss Diehl, Women's Editor of *The Michigan Catholic*, at the Leaders' Workshop held on the N.C.C.W. day of the Catholic Tri-State Congress, Grand Rapids, Michigan, September 16, 1947.

"HE who bloweth not his own horn, the same shall not be blown." My journalism teacher used that sentence as the theme of her public relations course. And I have never forgotten it. To me that quotation is a charter for all who deal in public relations. In addition, we Catholics can cite the Scriptural admonition not to "hide your light under a bushel" as further justification for publicizing our worthy causes. True, there are those who overdo a good thing and seek a spot in the limelight out of proportion to their accomplishments. But there are also those who shrink from any kind of publicity. We who understand that extremes are bad and to be avoided, will follow the middle course of sound public relations. I am glad that the term "public relations" is gaining in popularity, because it connotes the human equation that enters in here. For you have something to say, to give—and the reader has something to receive, either in knowledge or information.

It may seem that I have been laboring a point—the need for public relations in Catholic organizations and institutions—but as the women's editor of *The Michigan Catholic* I have found it discouraging, disheartening, even a little maddening, to get on the track of a good story and then be told that "no publicity is desired" for the person, place or thing involved.

Catholic editors have another complaint. It is against those who refuse news with the excuse that "we don't want any credit on earth—we're working for the good of the Church and will receive our reward in Heaven." To them I say, "You're selfish. You want to keep the good you are doing to yourselves, instead of making it known as an example and an inspiration to others. Where would you and I be today if the first recipients of the Divine message had refused to spread it to a waiting world."

By now, I hope, you are fully aware and deeply convinced of the need of developing good public relations—of letting your light shine before men. I have been asked to tell you something of the technique to employ in that task. Men have made of public relations a profession that is both a science and an art. Don't let that frighten you! If you follow a few simple suggestions, you can be an accomplished amateur at the "game"—and it really can be fun.

Remember, first of all, that the editorial room is not the *sanctum sanctorum* you may imagine it. Nor are all editors hardbitten, rough-speaking characters. Your first rule, then, is to "fear not." Come in and visit the editor. Tell him who you are and what group you represent. Let me give you fair warning, however, not to approach him on H-hour of D-day—meaning deadline time. Find out in advance a convenient time—if possible make an appointment. After the editor makes your acquaintance, your name at the top of a story will have more meaning for him.

Now you are ready to sit down and prepare your copy. First, type your material, please! It should be double spaced, on one side of the paper only, with wide margins. If you must write in longhand, write neatly and clearly, without flourishes. Be especially careful of the spelling of names. Finally, when you sign your name list also your telephone number where you may be reached for verification of further information.

These are the "mechanics" of setting your story down on paper. The chances are, however, you are more concerned about the actual writing or composition. I have a magic formula that will make this job easy for you. Just remember the five Ws and the H—Who, What, Why, When, Where, and How. Answer those questions fully and your story will contain all the information an editor needs to know.

Suppose we begin with "Who"—the personalities entering into the story. Often this will be the name of a speaker. My experience has shown that few publicity chairmen forget this name—but that's all they do remember. They fail to identify him as to position or job. They frequently omit

titles, such as Reverend or Doctor. They do not give a first name or two initials. Remember, please, that a married woman *always* uses her husband's first name—never her own given name. This is true even if she is a widow.

Other names that answer the "Who" question may be those of officers, chairmen, and committee heads. But be careful not to inject an overdose and kill your story.

After "Who" comes the "What" of your story. Is it to be a monthly meeting, benefit tea, discussion club session or formal dance? State the exact nature of the event. Sometimes that is your biggest news. Perhaps your group's activity is something very different. Similar organizations will be interested in reading about it.

The subject of your speaker's address also answers the "What" question. Few readers may be acquainted with the speaker—let us say Father John Brown. But if they learn the WHAT of the story—that he is going to talk on "How to be Happy though Married," I venture to say you'll have a crowd at the meeting!

The third of the "Ws" is "Why." Why, for instance, is the tea being held? Is it a bundle tea for the youngsters of a European orphanage? Or why the dance? Are the proceeds to be used to give religious assistance to Poland?

"W" number four in our magic formula is "When." Give the date, the day, the hour. Be specific. And check your club calendar to be sure you have the correct date.

Under "When" let us also consider the question of timeliness. In publicity, future events are many, many times more valuable than past news. However, if important business was decided upon at a meeting or a newsworthy speech was delivered, write up the account immediately. Don't wait a week or longer and then wonder why your releases do not appear in the paper. Your timing is at fault.

Our fifth "W" is "Where." Chiefly, this means the scene of your meeting, party, lecture or dance. Unless the place is well known, you may include the street address.

Last on our alphabetical list is the "H"—the "How" of your story. Sometimes this is your best news "angle." It may be that the *method* by which you are doing your particular job of Catholic activity or Catholic Action is new and unique. If so, the "How" information may take that story out of the realm of the routine and give it a significant headline with pictures to illustrate.

That's all! Writing a release is as easy as answering the Who, What, Why, When, Where and How. Don't worry about style—but be accurate and complete in details. And don't forget that you must make the deadline.

Public Relations chairmen of Catholic groups are usually very willing persons, anxious to cooperate. As a class their chief sin is one of omission. They are unaware of what makes news. But worse still are the Catholics who ignore the very existence of their diocesan newspaper. They ask us to print card party notices, but "big news" must break first in the dailies downtown. Yes, our Catholics need a greater appreciation and understanding of their Catholic press. The Popes have endorsed it, have gone so far as to declare that churches, schools and missions will be in vain unless we have a strong, militant Catholic press. The job is mine—and yours!

CATHOLIC WOMEN IN THE NEWS

AS WE go to press, we have learned that the Bureau of the International Union of Catholic Women's Leagues has elected two vice presidents, Mlle. M. du Rostu, of France, and Mrs. Henry Mannix, president of the N.C.C.W., for the western hemisphere.

In recognition of their outstanding work for the Church, seven women in the Mobile Diocese have been honored by His Holiness Pope Pius XII with the award, *Pro Ecclesia et Pontifice.* Among them are four officers of the Mobile D.C.C.W.: Mrs. Walter J. Anderson, Diocesan Council president; Mrs. T. P. Cumberland and Mrs. J. M. Miaoulis, Mobile and Montgomery Deanery Council presidents, respectively; and Mrs. James Martin, past president, Montgomery Deanery Council. N.C.C.W. extends congratulations upon this signal honor.

Mrs. J. Selby Spurck, first vice-president, N.C.C.W., was elected to the executive committee of the Catholic Council for the Spanish Speaking, at the recent meeting in Los Angeles. Mrs. Spurck also attended the two-day Governor's Conference on Crime Prevention held in Sacramento.

Miss Catherine Schaefer, assistant to the General Secretary, N.C.W.C., for U.N. Affairs and consultant to the N.C.C.W. Committee on International Relations, attended the *New York Times* Conference on Public Information, held October 23, as representative of N.C.C.W.

Dr. Marga Klompe, former vice-president of the Dutch Women's Voluntary Services, national social welfare organization of Holland, came to this country as alternate delegate of the Netherlands to the United Nations General Assembly. While here, Dr. Klompe visited the N.C.C.W. headquarters, where she discussed with Miss Ruth Craven, executive secretary, the work of Catholic women in this country and in Holland, and met the directors of other Departments and Bureaus of N.C.W.C.

N.C.C.W. was represented at the fall meeting of the National Conference of the American Public Health Association, Princeton, New Jersey, by Miss Rose M. Donovan and Mrs. Henry Lizotte, both of Newark.

Dr. Helen C. White, professor of English at the University of Wisconsin and *Laetare* medal winner in 1942, has been named vice-president of a board of educators to administer Government-subsidized scholarships for American students in foreign universities.

The Carroll Club of New York, N.C.C.W. affiliate, is sponsoring a labor school for women, known as the Bellarmine School of Social Sciences. Sessions are being conducted by Rev. William McMahon of the Association of Catholic Trade Unionists; Rev. William J. Gibbons, S.J., associate editor of *America;* and Dr. Doris Duffy, professor of Economics at Manhattanville College.

Recent visitors to headquarters include Mrs. A. M. Cline, president, Columbus D.C.C.W.; Miss Vivian Juri, women's editor of *The Monitor* and a member of the San Francisco A.C.C.W.; and Mrs. L. M. Kalin, Lincoln D.C.C.W. chairman of the Committee on Catholic P.-T.A.s. A group of women taking in-service training with the Women's Bureau, U. S. Department of Labor, Miss Dorothy Flores of India, Srta. Matilde Perez Ferrira of Peru, Srta. Ana Maria Robles of Puerto Rico, and Srta. Maria Luisa Flores G. of Mexico, visited headquarters with Miss Mary Cannon, of the Women's Bureau, the U. S. delegate on the Inter-American Commission of Women.

WOMAN'S SOCIAL ROLE THEME OF DIOCESAN CONVENTIONS

RECENT diocesan council conventions have pointed up the vast field of social activity which awaits the Catholic woman in the world of today.

Mobile: The Most Reverend Thomas J. Toolen, Bishop of Mobile, told the 13th annual convention of the Mobile D.C.C.W., October 21-23, that Council women should be "an united band of Catholic women with only one cause in mind, the cause of God and our country." The convention was brought to a wide public audience by the radio, which carried the opening Mass; the address of Bishop Toolen; the sermon of Rt. Rev. Leo M. Byrnes; a broadcast, "Introduction to Convention," by Rt. Rev. William J. Cusick, Mrs. A. S. Lucas, Mrs. Walter Anderson, Mrs. Bernard Sullivan, and Mrs. Jules Dubuisson; and spot announcements. Guest speakers included The Most Reverend Thomas J. McDonough, Auxiliary Bishop of St. Augustine, and Miss Elsie Mary Vulliet, New Orleans A.C.C.W. president. Mrs. Anderson was elected president to succeed Mrs. Lucas.

Grand Island: The joint D.C.C.W. and C.C.D. convention held by the Grand Island Diocese on October 21, with over 400 delegates attending, considered the necessity of "a fruitful apostolate in every parish." The Most Reverend Edward J. Hunkeler, Bishop of Grand Island, celebrated the Solemn Pontifical Mass and also addressed the convention. Very Rev. Francis J. Tschida, moderator, was a guest speaker. Mrs. George Acker was elected to succeed Mrs. Edward R. Crowley as president.

Minnesota: The Most Reverend James J. Byrne, Auxiliary Bishop of St. Paul, brought the cabled blessing of the Holy Father to the more than 300 women assembled for the 28th annual fall convention of the Minnesota State Council of Catholic Women, October 22-23. Dr. Euphemia L. Haynes, Negro educator from Washington, D. C., was a guest speaker. Miss Marie A. Piesinger was reelected president. General support of the campaign for food, clothing and soap for needy peoples abroad was voted by the convention.

New Orleans: More than 500 women attending the 11th annual convention of the New Orleans A.C.C.W., October 25-26, heard Very Rev. Charles F. Beauvais, spiritual director, cite the Holy Father's four essentials for successful apostolic work: Faith, strength of Christian life, flaming zeal, and organization. The theme of the convention, "Home, School and Church—Essential Factors of Social Stability—Must Be Sustained," was the subject of a panel discussion by Mrs. A. S. Lucas, national director, Province of New Orleans; Rev. Henry C. Bezou; and Rev. William D. O'Leary, S.J. Miss Elsie Vulliet will continue as president during the coming year.

Charleston: "The Catholic Woman in Her Community" was the subject of an address by The Most Reverend Emmet M. Walsh, Bishop of Charleston, to the 18th annual convention of the Charleston D.C.C.W., October 25-26. His Excellency urged the formation of study clubs and active interest in civic affairs. Guest speakers included Mrs. William J. McAlpin, national director, Province of Baltimore; Mrs. J. W. McCollum, national chairman, Committee on War Relief; and Miss Catherine Schaefer, assistant to the General Secretary, N.C.W.C., for U.N. Affairs and consultant to the N.C.C.W. Committee on International Relations. Mrs. Jack Kearney presided and was reelected president.

Evansville: The theme of the 3rd annual convention of the Evansville D.C.C.W., October 28-29, "Restoring the Ideals of the Christian Home," was

the subject of a forum participated in by Mrs. Rollin Turner, national director, Province of Indianapolis, as chairman, and a father, mother, daughter, son, social worker, doctor, and priest. The Most Reverend Henry J. Grimmelsman, Bishop of Evansville, addressed the convention.

Columbus: About 1,000 women attended the 2nd annual convention of the Columbus D.C.C.W., October 29, which opened with Solemn Pontifical Mass, celebrated by The Most Reverend Michael J. Ready, Bishop of Columbus, and at which The Most Reverend George L. Leech, Bishop of Harrisburg, preached. Bishop Ready was a featured speaker at the convention, as were Mrs. Henry Mannix, national president, and Mrs. J. W. McCollum, national chairman, Committee on War Relief. Mrs. A. M. Cline presided at the sessions and will continue as president.

With Our Nationals

National Council of Catholic Nurses . . . Miss Anne V. Houck, director of Nursing Service at Maumee Valley Hospital, Toledo, and N.C.C.N. president, has been appointed the first executive secretary of the Council by the organization's executive committee. Miss Houck began her duties upon the opening of the N.C.C.N. office at the N.C.W.C. headquarters on January 19.

International Federation of Catholic Alumnae . . . A Votive Mass of the Holy Ghost to ask Divine guidance in the work of the reviewers of the Motion Picture Department of the I.F.C.A. and the staff of the National Legion of Decency was offered by Rev. Patrick J. Masterson, executive secretary of the National Legion of Decency. The Motion Picture Department is the official reviewing group for the Legion of Decency.

Catholic Daughters of America . . . More than 2,700 CARE package Christmas gifts were airmailed to Europe by the C.D.A. to over 1,000 families in the organization's "European Family Adoption Project." Members from 42 States have responded to the campaign, launched in October by Miss Mary C. Duffy, supreme regent, C.D.A. The campaign was to continue only through the 45th anniversary year ending next July, but it is now anticipated that the "adoption" will continue indefinitely. The appreciation of the Holy Father for the spiritual bouquet and offering of $1,500, given His Holiness last September by the Junior C.D.A., was expressed in a letter from the Papal Secretariate of State to Miss Beatrice M. Hoffman, national director of the youth organization.

Daughters of Isabella . . . His Holiness Pope Pius XII has imparted his apostolic blessing upon the Daughters of Isabella in appreciation of their rich spiritual bouquet. In a letter to Miss Mary Riley, national secretary, D. of I., written on behalf of the Pope, Monsignor Montini expressed the deep gratitude and appreciation of His Holiness for this "token of the devoted filial attachment to the Vicar of Christ which has always characterized the Daughters of Isabella." He said: "Your thoughtful gesture has been a source of deep comfort and consolation for the paternal heart of the Pontiff, who feels that if he has been able to bear up under the burden of worry and responsibility which these tragic times impose upon him, it is due, under God, to the prayers and good works being offered up for him by his beloved children throughout the world."

THE SODALITY OF OUR LADY

A spiritual bouquet of 856,833 Masses and 681,122 Holy Communions for the intention of His Holiness Pope Pius XII, offered by the Sodalists of North America, was presented the Holy Father.

MAKE IT A MILLION!

THE Fall and Winter, 1947-1948 Campaign for Clothing for CHILDREN IN NEED marks the third winter of appeal to Catholic women on behalf of child victims of war.

Most campaigns fall off after a year or two. It is a tremendous tribute to the devotion of the affiliated organizations of the National Council of Catholic Women that the campaign this winter is fully as strong as it was in the first days of 1945.

Nine hundred thousand pounds of good, wearable clothing had arrived in the warehouse of War Relief Services-N.C.W.C. by the end of 1947. Included in this great gift, channeled to War Relief Services-N.C.W.C. through the affiliated organizations of the N.C.C.W., were layettes, sweaters, underwear, warm overcoats, and sturdy shoes for little ones who would otherwise tread the wintry roads of Europe with bare feet. Nine hundred thousand pounds represents many millions of individual garments, each garment made, mended or gathered by the loving hands of a Catholic woman who sees in the children of Europe and other devastated areas, another Christ Child innocently suffering because of the evil in the world.

By Spring the total should reach 1,000,000 pounds of clothing! Let each Catholic woman make, collect, or donate at least ten garments this year for the little children who are suffering the agonies of our present peace!

NATIONAL COUNCIL CATHOLIC MEN

N. C. C. M. Programs on Local Stations—Visitors from BBC—Wide Open Spaces—Radio Schedule

YOU CAN HAVE THE N.C.C.M. PROGRAMS ON YOUR STATIONS

IF you have in your community a station which takes programs from the National Broadcasting Company but which does not broadcast the Catholic Hour (Sundays, 6 p. m., EST), a station affiliated with the American Broadcasting Company which does not broadcast the Hour of Faith (Sundays 11:30 a. m., EST), or a station affiliated with the Mutual Broadcasting System which does not broadcast the Faith in Our Time program (Thursday, 10:30 a. m., EST), and if you are interested in having these programs broadcast locally, we should like to suggest what you can do towards bringing it about.

First of all we wish to explain that the Catholic Hour, the Hour of Faith, and Faith in Our Time, though many Catholics seem not to know it, are sustaining programs. That is, NBC, ABC and MBS put them out without cost, and without payment to accepting stations, as a program of service to their listeners. The only difference from the ordinary sustaining program is that the National Council of Catholic Men produces all three programs, rather than NBC, ABC and MBS.

As a consequence, no station derives any profit from these programs—so it is no wonder that one of them is occasionally tempted to reject the Catholic Hour, the Hour of Faith or Faith in Our Time, at least temporarily, in favor of a revenue-producing "commercial." The wonder is that the average of those carrying these programs is so consistently high. At the present time, about 105 stations carry the Catholic Hour, about 55 carry the Hour of Faith, and about 75 carry Faith in Our Time.

Our position, therefore, can only be one of gratitude to those stations which accept these programs, even if sporadically—and we feel that we have no right to make any demands on those which do not. But local Catholics are in a somewhat better position—at least they can ask for it.

Under the present federal licensing system radio stations are given virtual monopolies under license by the federal government, but only on condition that their programs be in the "public interest, convenience, and necessity"—the *sine qua non* insisted upon every time a license is renewed. And they are renewable every three years. That is why stations cannot confine themselves exclusively, even if they wished, to broadcasting "commercials"—they're supposed to carry some religious, cultural, and educational programs, too, in order to serve such interests of the public.

What we suggest, therefore, in all such cases, is mobilization by N.C.C.M. affiliates of local Catholic—and as far as possible, non-Catholic—sentiment in favor of broadcasting the Catholic Hour, the Hour of Faith, or Faith in Our Time, and the expression of this sentiment in a courteous fashion to the station manager. His name can be secured from the station and it is recommended that communications be sent to him personally. Individuals can write courteous letters, and organizations can send resolutions and petitions. Publicity in the diocesan paper also will be helpful in stimulating action. If these means are not effective, we suggest organization of a small committee of prominent Catholic citizens—professional and business men, especially business men who do a bit of radio advertising themselves—to call on the station management, not to demand that the Catholic Hour, the Hour of Faith or Faith in Our Time be scheduled locally, but to point out how important the program is to a large bloc of the local population, and to ask that it be scheduled. This committee should be prepared to give facts and figures which might help convince the station manager of the wisdom of carrying such programs. A poll of members of the various Catholic organizations in the city to determine how many would listen were these programs presented would afford a concrete argument. A tabulation of the number of Catholics in the area, secured from parish census reports would add weight to the committee's request. The committee might also determine the percentage of religious programs carried by the local station, and if this compares unfavorably with other cities, especially those nearby, the station manager could be so informed. A word of caution however—the adove data must not be used as a club over the manager's head, nor should the committee take the tone that "so and so many Catholics live in this region, please them or else." This is the surest way to fail in your attempt and stir up bigotry.

Above all we should like to emphasize two points:

1) Be sure that the representations made to the station are genuine—that only those be urged to write who really know what the Catholic Hour, the Hour of Faith and Faith in Our Time is, and who really want it. Any other kind of campaign would not be honest and would probably, in the long run, prove self-defeating.

2) Be sure that the representations made are courteous and tactful. The managers of radio stations are not bigots; and even those who might have some strain of conscious or unconscious prejudice would probably not permit it to affect their business relations. And it is important to stress the fact that radio is a business and that consequently few managers would wish deliberately to offend any considerable proportion of the population on which their business depends. Treat the manager courteously, therefore, and show him where it is to his advantage as a broadcaster and businessman to carry the Catholic Hour, the Hour of Faith and Faith in Our Time—and nine chances out of ten he will do it.

VISITOR FROM BBC

About the only Americans who know what broadcasting in the British Isles is like are those who were over there during the war. Some people liked it and some didn't. Which is fair enough.

The N.C.C.M. offices had a visitor the other day, however, who not only knows what British Broadcasting is like, but who is a member of the staff of BBC. He is a Catholic Priest, Father Agnellus Andrew, O.F.M., and he has charge of production of all Catholic programs on the BBC.

He tells us that the Catholic Church is reaping untold good from the radio in England, a country where about two-thirds of the population does not attend any church. The Catholic broadcasts are reaching these people, changing their ideas about religion and bringing them the first notions of the truth and beauty of Catholicism.

Father Agnellus is a real radio man, and like all radio men the world over, he lives, eats, sleeps and dreams radio. God bless him.

WIDE OPEN SPACES

THROUGH a friend of Catholic radio, a map of the United States was mounted and lettered, showing the places where the three N.C.C.M. radio programs, the *Catholic Hour*, the *Hour of Faith* and *Faith in Our Time* are being currently carried.

When you get a look at a map like that you know where you have been and where you ought to be going. The map shows that coverage of the three programs is quite widespread, except for the Faith in Our Time program in the West.

This is due to the fact that the Mutual Broadcasting System outlets in that area are part of the Don Lee network which flourishes in New Mexico, Arizona, Colorado, Utah, Nevada, California, Oregon, Washington, Idaho, Montana, and Wyoming. Talk about wide open spaces—you will see them there so far as the MBS show is concerned.

The other programs have a much wider coverage. For instance, in San Antonio, the home of our Episcopal Chairman, Archbishop Lucey; in Detroit, home of our President, John W. Babcock; in Washington, headquarters city of N.C.C.M., and in Mobile, Alabama, all three are carried.

It is not asking too much to have the Catholics in cities where NBC, ABC, and MBS are represented work to get all three programs carried. If they can do it in San Antonio, Detroit, Washington and Mobile, it can be done other places too.

RADIO SCHEDULE—FEBRUARY, 1948

THE CATHOLIC HOUR

Sundays, 6:00 P. M., EST

NBC Network

RT. REV. MSGR. FULTON J. SHEEN
The Catholic University of America

Subject: Msgr. Sheen continues his series of talks begun last month on: "The Modern Soul In Search of God."

February 1—Morbidity through the Denial of Guilt
February 8—Psychoanalysis and the Examination of Conscience
February 15—Psychoanalysis and Confession
February 22—Sex, Libido, and the Desire of God
February 29—Peace of Soul

Music on the Catholic Hour during February will be furnished by the Choir of the Franciscan House of Studies, Butler, New Jersey, under the direction of the Rev. John Berchmans, O.F.M.

THE HOUR OF FAITH

Sundays, 11:30 A. M., EST

ABC Network

REV. HUGH CALKINS, S.M.
Chicago, Ill.

Subject: "Practical Ideals for Families"

February 1—American Ideals Really Work
February 8—Lessons from Lincoln
February 15—Sacrifice is Natural
February 22—George Washington and Family Prayer
February 29—Do Americans Believe in the Devil?

The music on the Hour of Faith is provided by a male quartette and instrumental ensemble under the direction of Paul Creston.

FAITH IN OUR TIME

Thursdays, 10:15 A. M., EST

REV. ROLAND MAHER, C.P.
Detroit, Mich.

Subject: Father Maher continues his series of talks begun last month on: "The Characteristics of a Christian Home"

February 5—Human Nature Never Changes
February 12—Faith in the Home
February 19—Charity in the Home
February 26—A Happy Home: A Foretaste of Heaven

Plea of Holy Father

FOR SPIRITUAL REBIRTH

The English text of the 1947 Christmas Eve Message of His Holiness, Pope Pius XII, broadcast to the world.

THE feast of Christmas and the new year close at hand bring with them certain signs which point a warning finger toward the days to come.

The customary greetings exchanged at this season, which ascend to heaven in a cloud of incense and of prayer, cannot and will not, for all the deep and sincere affection prompting them, allow us to lose sight of the condition which confronts us at the present hour, when Europe and the wide world have reached a turning point of their destiny. The gravity of the crisis is unquestionable, its possibilities for good or evil immeasurable, its issue unpredictable.

When last year on this same occasion We addressed Our Christmas message to the Catholic world, and to all men of good judgment and good will besides, who could have had it in his heart to predict for humanity, tired of war and hungry for peace, what has today become a cruel, undeniable reality?

Christmas bells will still ring in the feast, as from the days of old. But for many closed, embittered and tormented hearts they ring out in the desert, where they wake no living echo any longer.

Now that another post-war year has passed, with its burden of distress and suffering, of disillusionment and privation, those who have eyes to see and ears to hear cannot but be pained and humiliated by this: Europe and the world—even to distant and tormented China—today are farther from real peace, farther from complete and definite safety, farther from a new order based firmly on agreement and justice, than ever they were before.

The champions of negation and disagreement, with the long line of profiteers in their train, are jubilant at the thought—or the illusion—that their hour is near.

Contrariwise, the friends of peace, the promoters of a lasting reconciliation between the peoples of the world, feel the twinge of anguish in their hearts when they compare the moral and social wealth of Bethlehem's "good tidings" with the misery of a world that has wandered far away from Christ.

But genuine Christians, for whom the whole of life, the source of all its lights and worth, consists in "thinking with the Church," perceive and realize better than anyone else the meaning and value of times like ours; times of dense darkness, but of blinding light as well; where the enemy of Christ reaps a vast, tragic harvest of souls, but many also of the good are leading better lives; where generous hearts can scale victoriously the peak of heroism, while numbers of the tepid and the faint of heart, slaves of human respect and afraid of sacrifice, slip into mediocrity or sink into the vile depths of degradation, like these who "neither rebels proved, nor yet were true to God but for themselves were only." (Dante, *Inferno.*)

In the titanic struggle between the two forces now competing for the mastery of the world, if hatred is all that is needed to marshal under the leadership of the evil one men who would seemingly have every ground to disagree, what could love not accomplish toward uniting in a world-wide league those whose high purpose, noble instincts and community in suffering have drawn them together by ties stronger and more intimate than any difference or divergency which could keep them apart? To the millions who are disposed to become members of this world alliance, the charter of which is the message of Bethlehem and its unseen head the King and Peacemaker who lies before us in the manger, We direct at this juncture our heartfelt appeal.

The brand on the brow of one generation, and the source of its disruption and decadence, is the tendency, every day more obvious, to "insincerity," a lack of honesty, and this not merely as an occasional expedient, or of obstacles unforeseen. No. Today it amounts practically to a system. It has been raised to the distinction of a strategy, in which the lie, the garbled word or fact, and trickery have come to be an accepted weapon of offense, which some people wield with the skill of professionals, boasting even of their competence.

So clearly, as they view it, has the suppression of all sense of right and wrong come to be part and parcel of modern technique in the art of forming public opinion, of controlling it and making it serve their political ends. For they are bent on winning at any cost the battle of class-interest and theories, of ideologies and power politics.

We do not propose to describe here in detail the havoc wrought by this tournament of "insincerity" in public life. But We are in duty bound to open the eyes of Catholics all over the world—and of all others besides who share our faith in Christ and a transcendent God—to the dangers which this prevalence of falsehood presents for the Church and Christian civilization, for the entire religious and even merely human heritage which has supplied the peoples of the world with the substance of their spiritual life and of their real greatness for the past 2,000 years.

When Herod of old was plotting anxiously to slay the Babe of Bethlehem he hid his plan under a pious mask, and tried his best to make the honest men into unwitting spies. Likewise today, his modern imitators move heaven and earth to conceal their real purpose from the masses, and make them the unconscious instruments of their designs.

But once they have won power and feel the reins securely in their hands, little by little they let fall the veil, and pass by successive stages from oppression of the dignity and liberty of man to abolition of all authentic and independent religious life.

Here, then, is the question We put to all honest men: How is humanity to recover, how can any "New Order" worthy of the name emerge from the mistakes and agitation of this present hour of confusion, if the lines which mark off friend from foe, yes from no, and faith from lack of faith are to be erased and moved about?

The Church, though her heart is ever full of love and sympathy for these erring souls, cannot fail to denounce error, in loyalty to her Divine Founder's declaration: "He who is not with me, is against me" (*Matt.* 12, 30). She cannot but tear the mask from the "forgers of lies" (*Job* 13, 4) who come forward as wolves in sheep's clothing (CF. *Matt.* 7, 15), as founders and pioneers of a new golden age. She cannot but warn the faithful not to let themselves be lured from the

path of rectitude, or be deluded by fallacious promises.

Our position between the two opposing camps is exempt from every prejudice, from any preference for this or that people, for this or that bloc of nations, as it is foreign to any sort of temporal consideration. To be with Christ or against Christ: that is the whole question.

Each of the opposing sides believes itself constrained to this mistrust, as by a duty of elementary precaution. Obviously, this very fact leads to the building of an immense wall which renders hopeless every attempt to bring to the bewildered human family the blessings of true peace.

Have we not had occasion, even during the past few weeks, to experience the tangible results of this mistrust? Have we not seen a most important conference of the great powers adjourn without having taken those essential and decisive steps along the road to peace for which the world in its anguish was waiting?

There can be but one way out of the straits to which the cult of "insincerity" has brought the world: the return to the spirit and practice of straightforward honesty.

No one today—to whatever social or political movement or party he may belong—who wants to bring the weight of his convictions and his public acts to bear upon the present or the future destiny of nations, has any right to wear a mask, to appear to be what he is not, to avail himself of the strategy of the lie, of tension and of threats, in order to restrict the honest citizens of every land in the exercise of their just liberty and civil rights.

You will readily understand, then, how pained We are to see hostile propaganda distorting what We think and say, embittering men's hearts, hindering the peaceful exchange of ideas, and deepening the chasm which separates from Us so many souls redeemed by the Blood of the same divine and loving Saviour. At the bottom of it lies, unfailingly, the same identical duplicity, deliberately adopted and ruthlessly employed as the most incisive weapon with which to combat justice and truth, and hinder mutual understanding, reconciliation and peace.

The inevitable outcome of such a situation is the splitting of humanity into powerful and rival groups, whose highest law of life and conduct is a basic and invincible mistrust. Here is at once the tragic paradox and the curse of our time.

That is why We would remind you, dear sons and daughters, that we celebrate tomorrow the birth of Him from Whose lips one day escaped the cry: "Veritas liberabit vos" (*John* 8, 32); the truth (which is His teaching) shall make you free. Never, perhaps, has this cry re-echoed so loudly as it does today in a world hungry for peace but forced to groan beneath the oppressive yoke of falsehood.

Let all Christendom, too, make answer—to Him who was made flesh that He might be for all "way, truth and life"—in a prayerful plea that the truth may find its way back to the hearts of the rulers of nations, whose yes or no may determine the fate of the world. And with the truth may there shine out upon the earth no deceptive mirage, but Bethlehem's bright star of peace divine.

II

Those who were absolutely determined to win the war were ready for any sacrifice, even unto death. Those who sincerely wish to win the peace must be ready for sacrifices just as generous, since nothing is more difficult for convulsed and embittered human nature than to forego reprisals and lay aside its unforgiving rancor.

The injustice and cruelty committed by those who unleashed the second world war aroused waves of righteous indignation, but served, alas, at the same time, to develop the seeds of a natural inclination for revenge.

The saner portion of mankind—even among nations chiefly involved in the conflict—u n a n i m o u s l y denounced the excesses and atrocities which a political system, falling into moral nihilism, not only practiced during the war which it provoked, but even dared to justify in theory. Facts and documents recently come to light have only served to confirm that those who sponsored and worked out this system are mainly responsible for the world's misery today.

Men of the post-war period could have easily confronted this degeneracy with their own moral superiority; unfortunately, in not a few instances they have let slip a golden opportunity. It must be admitted that the history of the world during the days and weeks and months immediately following the war was very far from being one of unmixed glory.

The punishment justly meted out to the chief culprits could have inspired Dante's pen with scenes for the Inferno, but the great poet would have shrunk from depicting the reprisals wrought upon the innocent.

Forced migrations and compulsory hard labor followed later, defying the most elementary laws of humanity as well as the letter and the spirit of the rights of nations. Who, then, could be surprised that the sense of justice which had been rightly shocked at the sight of such deeds perpetrated by one side should also react similarly when it sees others commit them?

Who can measure what further moral domestic and social distress, what harm to the cultural and economic stability of Europe—and not alone of Europe—will be caused be the compulsory and indiscriminate displacement of peoples, what sorrow at present, what anguish for the future? Only a broader vision, a wiser and more judicious policy on the part of those who hold the fate of the world in their hands, can provide a tolerable solution for an otherwise insoluble problem.

All honor, then, to those of every nation who shirk no privation or shun no labor to hasten the fulfilment of such a noble enterprise. Let them not be troubled at the contradictions and opposition they will have to meet and which precisely in these days seem to have grown more intense, in stimulating another war of nerves, provoking discord, reducing to naught the efforts of the champions of unity and peace. Let them be confident that the hour is at hand—as we trust and ask in our prayers—when the King of peace will grant victory to those who do battle for His cause with a right intention and with the weapons of peace.

III

The human race, then, will be powerless to emerge from the present crisis and desolation and to go forward to a more harmonious future unless it restrain and control the forces of division and discord by means of a sincere spirit of brotherhood uniting all classes, all races and all nations with the one bond of love.

We launch such an appeal to the entire world, today, the Eve of Christmas, because we see this spirit of brotherhood in danger of being stifled and crushed: because We see selfish appetites getting the better of sound reason, and the cruel tactics of oppression and violence prevailing over loyal understanding and mutual respect, and the utter disregard for any consequent evils to the detriment of the zealous maintenance of public welfare.

The Church, whose maternal heart embraces all nations with equal affection, is following with great anxiety this new development in national and international conflicts.

When faith in God, the Father of all men, begins to grow dim, the spirit of brotherly union also loses its moral foundation and cohesive force; and when the consciousness of a society embracing all men, as wished by

God, and which includes reciprocal rights and duties, determined by fixed norms, begins to die out, there arise in its place a morbid hyper-sensitiveness to what divides, a ready propensity to overstate one's rights true or imagined, and a neglect—at times thoughtless, but not for that reason less ruinous—for the essential needs of others.

At this point, the way is open for the struggle of all against all; a battle which knows no other right except that of the strongest.

Our age, alas, has provided some sad examples of fratricidal war, resulting with relentless logic from the weakening of the spirit of brotherhood.

Even the land which heard the hymn of the Angels announcing peace to men, which saw the Star of the Saviour shine forth, and where the Divine Redeemer died crucified for our salvation—even that Holy Land with all its memories and shrines most dear to every Christian heart, is now divided and has become the scene of blood and strife. And Europe, herself, the center of the whole great Catholic family—is she not perchance today, a warning and an example of the plight to which the loss of the spirit of brotherhood can reduce a part of the world once so beautiful and flourishing? The wounds she suffered during the late war are still unhealed, and already the sinister light of a new conflict flashes on the horizon.

Oh, if all honest men were to unite together, how quickly would the victory of the brotherhood of men be realized and along with it the rehabilitation of the world! Such people already constitute a substantial element of public opinion, and show that they possess real human instincts, with political wisdom as well.

But there are others just as numerous, whose mere word has considerable weight in hastening or impeding the peace of Europe—the necessary initial step toward world peace—and who follow a course directly opposite. Are they afraid, perhaps, that if Europe were to recover, regain her strength, and become conscious once more of her Christian mission, she would wish to rid herself of the deadly germ of atheism and revolution and live a life of her own, free from unhealthy foreign influence?

It is obvious that a Europe shivering and feverish from economic difficulties and social chaos yields more readily to the seductions and illusions of a fatuous ideal state than a healthy Europe with her vision clear.

Meanwhile, the propagators of such deceptive schemes spare no effort to make converts to their cause among the fanatics and the simple, whose aim, in turn, it will be to drag their people along the path of ruin that others have traveled before them, not from choice but because their civil and religious liberty had been systematically repressed.

Have we not had occasion to see here, on the sacred soil of the city where God has established the Chair of Peter, the emissaries of a concept of life and human society based on atheism and violence sowing cockles in the good earth of Rome, and doing their utmost to convince her sons that they have discovered and set up a new culture more worthy of man than the ancient and eternally youthful Christian civilization?

Since things have reached such a pass, the time has surely come for everyone who cherishes the human and spiritual heritage of his forefathers to rouse himself from sleep, take up the arms of faith and courage, and preserve the city, civilization's mother, from religious, moral and social deterioration such as might render very difficult to Our keen regret, that solemn celebration of the coming Holy Year desired by Catholics the world over.

If, however, the frank words We utter during today's celebration know no boundaries, they refer only to doctrines denying faith in God and Christ, and certainly not to the nations or groups of nations who are the victims of these doctrines. For these latter the Church ever cherishes the same constant love. Nay, the more they suffer the greater is her love for them. It is in the days of trial, rather than in untroubled hours, that men of all nations should realize that they are brothers. The real meaning, the lofty mission and the power to reconcile of this brotherhood has never been, nor shall ever be extolled with such force as it was by "the first-born among many brethren" (*Rom.* 8, 29), Who from Bethlehem to Golgotha preached by His example more than by His words that great and universal brotherhood of men.

Over this Christmas a dark cloud is gathering. As the people's anxious yearning for peace grows ever more intense, the inability of their leaders to satisfy it by merely human means is just as apparent. Do not the honest efforts of some to arrive at an equitable peace and the systematic planning of others to prevent its fulfilment bring perchance to mind the picture of a dangerous game of chance of which the stakes are fortune or ruin?

Into the meeting places of men the spirit of evil creeps unnoticed, "the angel of the Abyss" (*Apo.* 9, 11); the enemy of truth, the fomenter of hatred, the denier and destroyer of all sense of brotherhood, believing that his hour is nigh, uses everything at hand to hasten it. Nevertheless, We desire to end Our Christmas message with an irrepressible appeal for hope and confidence.

Although faith in the Divine Redeemer prompts Christians to ponder everything in the light of the truth—ever ancient, ever new—of aged Simeon's declaration concerning the Child Jesus at the presentation in the temple: "Behold this child is destined for the fall and for the rise of many. . . . and for a sign that shall be contradicted" (*Luke* 2, 34), still We know that the number of those who do not separate themselves from Christ by unbelief, who cling to Him, who are ready to give their lives for Him and who place in Him and in the resurrection their unwavering hope—We know that the number of these is great, that it is increasing and growing strong. We see them radiating energy and influence for good in every sphere of life. We see that other men of good will are joining them.

To you all, therefore, beloved sons and daughters, We say: Your hour is come.

At the assemblies of statesmen another unseen spirit presided as Sovereign Lord, the Omnipotent God to Whom nothing is secret and Who holds in His hands the thoughts and hearts of men, to bend them as He wills and when He chooses; God, all of Whose inscrutable designs are governed by His paternal love. But to fulfill these designs He wishes to make use of your cooperation. In the day of battle your place is in the vanguard, fighting at the front. The timid and those afraid to come out in the open are very close to becoming deserters and traitors. He is a deserter and a traitor who would give his material support, his services, his talents, aid or vote to parties and to forces which deny God, which put might in place of right, and threats and terror in place of liberty, which make of lying, opposition and incitement of the masses to revolt so many weapons of their policy, thus rendering national and international peace impossible.

Let us bring ourselves back 300 years, to a Europe—torn by the horrors of the Thirty Years' War. The year 1648 brought at last the message of peace, the dawn of restoration.

Pray and work to obtain from God the grace that the year 1948 may be for wounded Europe and for the nations torn by discord, a year of rebirth and of peace. So pray and work that after the rout of the spirit of darkness, the angel of the bottomless pit, the sun of justice may rise over

the world: Jesus Christ our Lord, to Whom be honor and glory in time and in eternity.

And now, let Our Apostolic Blessing, a pledge of Divine grace and aid, go out to all Our beloved sons and daughters, those of this episcopal city of Ours as of the whole world. But let it extend especially to those groaning under a heavier weight of distress and pain; the sick, the poor, the unemployed; the homeless and all who are hungry and cold; for those bereft of freedom, family, country through the tragic happenings of a dreadful war, through other men's injustices or through their own past mistakes and faults and who feel the pang of discouragement and anguish all the more keenly at this holy season; to the prisoners of war not yet restored to their dear ones; to the refugees and the displaced; in a special way to those, particularly priests, suffering persecution, prison, exile, threats of torture and of death, simply because of their fidelity to God, to Christ, to the Church and to their duty.

The Christmas Message of the Holy Father has been published in pamphlet form under the title "The 1947 Christmas Message of Pope Pius XII" by the N.C.W.C. Publications Office—10 cents per copy.

ENCYCLICAL LETTER
Optatissima Pax

Partial text of His Holiness Pope Pius XII's Encyclical of December 18, 1947, prescribing public prayer for social and world peace.

"PEACE, longed for so hopefully, which should signify the tranquillity of order and serene liberty, even after the cruel experience of a long war, still hangs in uncertain balance, as everyone must note with sadness and alarm. Moreover, people's hearts and minds are kept in a state of anxious suspense, while in not a few nations—already laid waste by a world conflict and its sorry aftermath of ruin and distress—the social classes are being incited to mutual hatred as their continuous rioting and agitation plainly threaten to subvert the very foundations of civil society. With this scene of disaster and misery before Us, Our heart is heavy with the weight of bitter sorrow and We cannot but feel compelled, by reason of the charge of the universal fatherhood which God has laid upon Us, not only to entreat the nations one and all to have done with rancor and make peace once more as friends, but also to urge all Our children in Christ to storm heaven with more fervent prayers, never forgetting that all efforts are indeed inadequate and unavailing if God's good pleasure is not first obtained, according to the inspired words of the Psalmist: 'Unless the Lord build the house, they labor in vain who build it.'

"The crisis is most serious indeed. Remedies must be found, and found without further delay. On the one hand the economic system of many nations, as a result of fabulous military expenditures and enormous destruction wrought by the war, has been dislocated and weakened to such an extent as to be powerless to meet the problems with which it is faced, and to provide the materials for appropriate constructive enterprise, where work might be available for the unemployed who now must live their lives in forced and fruitless idleness. On the other hand there is no lack of those who, sad to say, embitter and exploit the working man in his distress, following a secret and astute plan, and thus obstruct the heroic efforts which the forces of justice and order are making to rebuild scattered fortunes.

"But everyone must come to realize that lost wealth will not be recovered, or present wealth secured, by discord, public tumult, fratricide. This result can be achieved only by working together in harmony, by cooperation, by peaceful labor.

". . . It is the duty of all to realize that the world crisis is so serious today and so menacing for the future that it is imperative for all, especially the rich, to place the common welfare above their private advantage and profits.

"But it must be clearly and constantly borne in mind that the first and most urgent need is to reconcile the hearts of men, to bring them to fraternal agreement and cooperation, so that they may set to work plans and projects in keeping with the demands of Christian teaching and needs of the present situation.

"Let all remember that the flood of evil and disaster that has overtaken the world in past years was due chiefly to the fact that the divine religion of Jesus Christ, that provider of mutual charity among citizens, peoples and nations, did not govern, as it should, private, domestic and public life. If things have gone wrong on account of the desertion from Christ, public and private life must return to Him as soon as possible; if error has clouded the minds of men, they must return to that truth which, revealed from on high, indicates the right way to heaven; if hatred has brought them fatal results, they must return to Christian love which alone can heal their many wounds, and carry them over the crisis so filled with danger.

"At the approach of the consoling feast of Christmas, which recalls the Child Jesus in the cradle and the choir of Angels singing peace to men, We think it opportune to exhort all Christians, especially those in the flower of youth, to crowd around the holy crib and there to pray the Divine Infant to be pleased to ward off the threats of impending struggles and to quench the torches of revolt. May He illumine with light from above minds which are less often moved by stubborn malice than deceived by errors under the semblance of truth; may He repress and soothe rancor in men's minds, compose discords and give new life and vigor to Christian charity. May He teach those who are wealthy, generosity to the poor, and may He console by His example and aid from on high those who are in need and distress and lead them to desire above all those heavenly gifts which are more precious and lasting. . . ."

"YOUR HOUR IS COME" (*Continued from page 9*)

of the approving judgment of our fellowmen as we are in the ability of our Catholic Press to conquer error by truth.

Moral and social problems affecting individuals and families in their homes, in their shops and stores and offices, and in their opportunities to live in Christian justice and peace and decency, make up much of the reporting and analysis of the Catholic Press.

In the international field the Catholic Press has brought to the world the hope of peace and the charter for its realization as outlined in the principles enunciated by Pope Pius XII.

We should accept the challenge of today with confidence. We have the weapons of truth to overcome the assaults of error. May God grant to the editors and readers of the Catholic Press the unfailing courage to meet victoriously the test of this hour.

Month by Month with the N. C. W. C.

National Catholic Community Service— In Retrospect and Prospect

With the close of the year 1947 the activities of the USO ceased. Only within the recent days the high officials of its six member organizations were awarded their "honorable discharge" by President Truman at the White House. The ceremony crowned seven years service to men and women in the armed forces and workers in war industries.

"The USO has fulfilled its commission and discharged its war-time responsibility completely and with signal distinction," President Truman said. "It therefore becomes my privilege to award an honorable discharge to the organization, to its member agencies, to the Camp Shows affiliate, to the million and a half volunteers and to the thousands of devoted staff members. The service performed has been of inestimable value to the nation. On behalf of the nation, I transmit my deepest appreciation."

The National Catholic Community Service, the official war-time representative of the Church and one of the six organizations that made up the USO group, was a major factor in the development of the USO program. During the war years NCCS conducted service programs in 674 clubs and offices and was a channel for an enormous participation by Catholic civilian volunteers in the war effort.

A vast peace-time program for 1948, independent of USO, has been planned by NCCS and authorized by the Bishops of the country to serve major military camps, naval installations and veterans hospitals throughout the United States. There are at present 29 operations planned. Development of strong leadership is the primary concern of the NCCS peace-time operations. Local operating committees are being established to organize and plan programs on local levels, and in all cases the work is being carried on through the Bishops of the respective dioceses.

In addition to the United States locations, one is planned in Rome, Italy, and consideration being given to establishments in Guam and Alaska.

Cardinal McGuigan Visits N.C.W.C.

His Eminence James Cardinal McGuigan, Archbishop of Toronto, renewed acquaintance at N.C.W.C. headquarters last month during his brief visit in the Nation's Capital. He was shown through the various departments by Msgr. Howard J. Carroll, general secretary, and the Rev. Paul F. Tanner, assistant general secretary, holding an informal reception in each of the various offices visited.

Cardinal McGuigan had visited N.C.W.C. headquarters in 1938, so made this visit as a friend, not a stranger.

Archbishop McNicholas Answers Manifesto Misrepresenting Catholic Church

"The Catholic Church in American Democracy" is the title of a most constructive and clear statement given to the press generally, for release on January 26, by the Most Rev. John T. McNicholas, Archbishop of Cincinnati and chairman of the Administrative Board of the National Catholic Welfare Conference. The statement is a 2,500-word answer to the Manifesto recently issued by the new organization "Protestants and Other Americans United for the Separation of Church and State," who claim that the "single and only purpose" of their organization "is to assure the maintenance of the American principle of separation of church and state upon which the Federal Constitution guarantees religious liberty to all the people and all churches of this Republic."

Archbishop McNicholas answered the most flagrant accusation made by the signers of the Manifesto with this clear-cut statement:

"We deny absolutely and without any qualification that the Catholic Bishops of the United States are seeking a union of church and state by any endeavors whatsoever, either proximate or remote. If tomorrow Catholics constituted a majority in our country, they would not seek a union of church and state. They would then as now, uphold the Constitution and all its Amendments, recognizing the moral obligation imposed on all Catholics to observe and to defend the Constitution and its Amendments."

CATHOLIC ACTION—Monthly Publication of the NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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